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sometimes sets up a mental disturbance that manifests itself the next day. A special relation between dreaming and alcoholic delirium has also been noticed. Dreams may play an important part as a determining cause of epileptic attacks. Nocturnal hysterical fits are sometimes determined by terrifying dreams. A remarkable case of psychic-paralysis due to the same terrifying dream for several successive nights is described. The same patient afforded also a good example of fatigue-paralysis, becoming incapable of phonation after the discharge of another centre. The author concludes that dreaming, and especially repeated dreaming, must not be considered an indifferent phenomenon, but may constitute the opening scene of a morbid drama. The reader would probably ask Dr. Féré whether such dreams as he describes were not caused by the paralysis, and not conversely as he assumes.

Onamatomania. CHARCOT and MAYMAN. *Archiv. of Neurol.* 1886.

A group of symptoms is designated where a single word plays an important role, often causing anxiety, and co-existing with habitual dubiations, fear of contact, or inverted sexual sensations, etc. (1) A single word or name may be irretrievably forgotten; (2) the patient may be impelled to continuously repeat a word; (3) in conversation certain words are emphasized; (4) certain words are used to check the effect of other accidental expressions; (5) as a word may seem to be accidentally swallowed, and great effort is made by hawking and spitting to bring it forth from the stomach. In such cases the patient has full consciousness of his state, and knows his enslavement to these tyrannous impressions. Seven cases are described where the loss of a word caused great disquietude, and when it was found another was lost, and lists of words were made out and kept at hand for relief.

Experiments on Prehension. J. JACOBS. *Mind*, Jan., 1887. With Supplementary Notes on Prehension in Idiots by FRANCIS GALTON.

In these experiments the "span" of "prehension" is measured by the number of letters and numerals that can be correctly repeated after twice hearing, the interval between them in the dictation being about one-half a second. Ebbinghaus's nonsense syllables we at first tried, but rejected because they were found to distract attention and to be too variable in ease of pronunciation, rythm, degree of novelty and grotesqueness, etc. Numerals are not only fewer than letters, but have less associations by contiguity. Between the ages of eight and nineteen the span of school-girls increases from 6. to 7.9 for letters, and from 6.6 to 8.6 for numerals. Span increases not only with age, but with rank in class, and it is suggested that a "standard span" be added to the items for anthropometric measurement. Mr. Galton found greater individual variation in idiots, but less average span than in normal children.

Ueber Ziele und Wege der Volkerpsychologie. W. WUNDT. *Philos. Studien*. Heft 1. 1887.

The comprehensive program of Volks-psychology given by Lazarus and Steinthal, in the first volume of their journal makes it include language, religion, myth, customs, art and history, and contrast it with individual psychology. As descriptive natural history is illustrated by physics, chemistry and psychology, so history needs

a kind of natural history of mind, to which philologists and historians furnish raw material. H. Paul's division of all sciences into two classes, those of law and those of history, is less metaphysical. There is in fact no agreement what Volks-psychology, which is now separating itself from anthropology and ethnology, as these did from natural history, really is. Wundt thinks it should occupy itself exclusively with the three topics of *speech, myth* and *customs*, and as such, supplement individual psychology. Custom is the germ of law and shows primitive directions of the will; myth is the expression of living contents as conditioned by feelings and instinct; and language is their form, their laws of union.

The Science of Folk-Lore, with tables of the spirit basis of Belief and Custom. R. C. TEMPLE. Folk-Lore Journal, September, 1886.

Folk-lore is defined as popular learning. The embodiment of popular ideas on all matters connected with man and his surroundings, or the popular explanation of observed facts. Its source is the instinct to account for such facts, and many customs have arisen therefrom. There is need of a standard manual showing just what kind of facts are wanted, and how they should be recorded and classified. The powers of imagination have been greatly overestimated. Its limits are conterminous with the bounds of human experience. Most of the customs of wild tribes, though coarse and strange, are sensible, and based on experience of what had stood them in greatest stead in the fight with disease and death. In conclusion, "demology" is suggested as a synonym of folk-lore, giving better derivative forms, and a folk-lore library and museum, a better classification of proverbs, index of literature, a unification of the several discordant plans for studying it that have been put forth, are desiderated. The table is well calculated to show how many beliefs and customs are due to beliefs in spirits of many kinds.

Note sur un Charactère Différentiel des Écritures. J. HERICOURT. Rev. Philos., May, 1887.

All movements of the hand from left to right are dextrogyric and those from right to left are sinistrogyric. Curves with their convexity upward are centripetal, with the convexity below centrifugal. These designations may be used to characterize all movements, and, as Delaunay has shown, individuals and special groups of movements are characterized by the predominance of one or another of these traits. So in writing, dextrogyric may reduce, suppress, or even replace sinistrogyric curves, and each may be more or less exaggerated. In returning curves it is the first movement of the hand that is significant. The psychological interpretation of peculiarities of script, judged by these rubrics, is that dextrogyric writers, who not only in general stretch out letters rapidly toward the right, the direction of writing, but suppress sinistrogyric qualities, indicate superior psychic qualities. This conclusion is confirmed by experiments on hypnotic subjects under the influence of suggestion, illustrations of which are appended.

De l' intoxication professionnelle des dégustateurs de vins et de liqueurs. DR. DONNET. An. Medico-Psychol. Jan., 1887.

As the symptoms lately grouped as tea-ism are sometimes produced both by drinking and tasting tea, so Dr. Donnet gives three cases of young men selected as tasters by the great dealers in wine